

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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THE CHRISTIAN REPOSITORY

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By Robert Porter,

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POETRY

From the Christian Spectator.

THE VOICE OF THE SPIRIT.

The heart of man in the hour of its pride,
Mild Nature, the mother, address;
"On the flower of the vale, where fountains glide,
On the brow of the forest—the curl of the tide,
And the cliff of the mountain where tempests hide,
See the hand of God impress."

Slow reason arose, with her finite chain,
And her lamps as the moon beam clear,
"That being who bridles the storm's ricken main,
And gems the skies with their countless train,
Is a Being for man to fear."

Pure inspiration's ray sublime,
Like the Sun from chaos broke;
"Remember him now, in the day of thy prime,
Thy breath's a vapour—a span thy time,
And thy glory a wreath of smoke."

Death hurl'd his arrow from the cloud
Where pestilence curtain'd his way,
On the throne of the heart its idol bowed,
The bloom of its beauty was pale in the shroud,
And its strength the spoiler's prey.

A voice was heard: 'twas the voice of the dead!
It was hoarse from the hollow grave—
"Oh! heed the things of thy peace, it said,
Ere the worm is thy brother, and dust thy bed,
In the hour when none can save."

Remorse uplifted a serpent scourge,
And conscience asserted her sway,
But the world, and the host of her vanities urge,
And buoy'd on the crest of their dancing surge,
That rebel heart was gay.

Heaven mourn'd, and the harps of her blest ones
Sigh'd,

"Thus the rose sheds the dew drop tear,
The Son of the Highest for man hath died,
Yet still he exults in his guilt and his pride,
Ah! what shall arrest his career!"

There was joy in heaven!—o'er the angels it shone,
A smile from Jehovah glow'd,
The "still small voice" from the awful throne,
Had breath'd on that obdurate heart of stone,
And the rock like a river flow'd H.

From the Christian Spectator.

The course of the Hypocrite in neglecting Prayer.

The scriptures teach that though the hypocrite may for a season call upon God in prayer, he will eventually discontinue this practice. "For what is the hope of the hypocrite, though he hath gained the whole world, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?"

Probably no one ever deliberately resolved to leave off praying; or ever wholly relinquished the practice at once. The neglect is usually very gradual; so much so as to be scarcely perceptible to the person himself.

After the hypocrite has lost the feelings which attended his supposed conversion, and has been again immersed in worldly concerns, he begins to find excuses for neglecting prayer. Business crowds, or company interferes. Occasionally therefore the customary devotional service is dispensed with; and the omissions, which were at first seldom, after a while become frequent. Still, his hope is not at all shaken. For he imagines his case is clearly pointed out by these words of scripture: "I will have mercy and not sacrifice." This comfortable assurance of God thus misapplied, not only serves to justify past omissions, but emboldens him to multiply them in future. He therefore goes on from bad to worse; still believing that his conduct is acceptable to God; for if he occasionally neglects one duty, it is only for the sake of attending to another more important, and more immediately pressing.

There are times however, when conscience alarms him, and he suspects that all is not right. He remembers his former resolutions and his former practice; and the repeated commands of God to "pray always." But his fears are momentary;

for he has an infallible antidote at hand. He allows that he has verily been guilty;—that he has in fact, too much neglected the important duty of prayer. Still he says his disobedience was not designed, but inadvertent: nay, though he is now convinced that he was wrong, he thought at the time he was doing right. His offense therefore, if considering all the palliating circumstances it can be regarded as an offence, is a very pardonable one. He is aware however that it is his duty to reform; and he resolves that in future, he will be more prayerful. To show too that his conviction of duty is complete, he kneels down upon the spot and prays. He continues also for a time, to pray more frequently than he had done before. But as his nature remains unchanged, he soon returns as "a dog to his vomit."

After a lapse of time conscience, again alarms him; and he is distressed by the reflection that, notwithstanding his resolutions to the contrary, he has continued to lead to a great degree, a prayerless life. He is now convinced that something must be done. Upon searching the scriptures for direction he finds it written: "Whoso confesseth and forsaketh his sins, shall have mercy." This course he determines to follow. He enters his closet; makes a full confession of his sin, implores forgiveness, and engages that with reliance upon the divine grace, he will in future serve God more as he ought. He rises from prayer much refreshed. His mind is relieved from his distress, and he feels a comfortable assurance that his sin is forgiven.—He looks upon what he has done with much complacency. He regards himself as thoroughly washed from his filthiness. He becomes in his own view whiter and he believes that in the sight of God he is a lovelier saint than ever. But his "goodness is as the morning cloud."

Again, some alarming event, a passage of scripture, or a searching sermon, sent home by an accusing conscience, leads him to reflect upon his prayerless life. But he still clings fast to his delusive hope. And this he may easily do; for the expedients of self-deception are never exhausted. He now remembers to have heard it said, that the most pious Christians are not always in a praying frame of mind; and he knows that real Christians sometimes have lamentable seasons of declension. He concludes therefore that his neglect of prayer is to be traced to a temporary decay of his Christian graces; or to admit the worst of his case, he is only a backsliding Christian. His conversion was certainly genuine: God will yet bring him to repentance and reformation; and though he should make no very considerable progress in holiness, he will finally be saved.

In the mean time, his conviction of the duty and importance of prayer is very much weakened. As time and attention are necessarily taken up by his worldly concerns during the week, he believes that God will be satisfied, if he prays to him upon the Sabbath. Besides, as his mind is freed from worldly cares on this day, he considers himself much better fitted for the devout and spiritual performance of the duty. But as he soon finds himself disinclined to pray upon the sabbath also, the rule of duty must be made still shorter. He now concludes that it is enough, if he prays to God in seasons of sickness and danger, when he stands in special need of divine assistance; or in short, whenever he feels an inclination to pray.—Thus he gradually settles down in the almost entire neglect of prayer; while his hope of heaven continues strong and bright. He is indeed now occasionally disquieted; though not often to any considerable degree, for the voice of conscience which once sounded an alarm, now speaks only in a faint whisper and having often successfully imposed upon himself, he has learnt to do it with the utmost ease. If the question is at any time started in his mind, whether he calls upon God, his deceitful heart immediately answers that he does; or he frequents the public worship of God, and perhaps attends upon the devotions of his family; so that although it is true that he who does not call upon God is a hypocrite, this does by no means prove

him to be a hypocrite. If at any time, he asks himself how he can be a Christian when he lives in the habitual neglect of a known duty; his heart again replies, that all Christians have their failings; and why may not this be only the failing of a Christian. Moses spake unadvisedly with his lips; David was guilty of adultery and murder; and Peter denied his master; and surely the neglect of secret prayer cannot be a greater crime. Besides, although he may want this evidence of being in a gracious state, he has others—and those that are completely decisive. His conversion had all the marks of genuineness; he has often exercised sorrow for sin; he leads a life of uprightness and integrity; the Church have charity for him; and he is a Christian in the estimation of the world. With all this evidence it would be absurd in him to doubt the reality of his religion. So foolishly do hypocrites deceive themselves to their own destruction. L. J.

THE WHALER'S CAPTAIN

From the Sailor's Magazine.

MR. EDITOR—As I am a Sailor who has tasted that the Lord is gracious, and felt the powers of the world to come, and have for these 11 years experienced much of the loving kindness of the Lord, both by sea and land, I would give you an account of the same, which you may insert in your valuable Sailor's Magazine.

In addition to the dealings of God in his providence and grace towards me, up to the losing of the ship Lady Forbes, which I commanded last, I would give you the particulars of the hoisting of a Bethel Flag in Davies' Straits. In lat 74.7 N. about 10 or 12 miles to the N. W. of Baffin's or Duck Islands, I lost my ship. I was compelled to look out for a ship in which I could be comfortable as a passenger. The Cambrian, of Hull, Capt Johnston, being not far off, I went on board of her, this being on Thursday. The Sunday following, this ship with 12 or 13 others, lay in docks sawed in the ice, to preserve them from the dangers which they were exposed to by the ice, drifting about. The ships being all safe, and all within hail of one another, Capt. Johnston asked me if I would officiate at divine worship, as he knew I always made a practice of it in my own ship. I immediately complied with the request, and desired him to order the bell to be tolled as a signal for prayers. The great cabin was prepared, and we there held our meeting. But, sir, to our surprise, the number that attended would have taken a place three times as large to hold them. I believe good was done; for the first mate observed to me after, that one man who sat near him was bathed in tears during the time of service. In the afternoon Capt. J. ordered the flag to be hoisted at the main royal mast head, as a Bethel Flag, and the lower deck to be cleared away, the chests to be put as forms for seats, and to make all the room possible; and, to our surprise and astonishment, in half an hour the ship was filled with men, mates, captains, and surgeons:—and, sir, it would have been delightful to you to have seen the attentiveness of the congregation. I read a sermon on keeping the Sabbath day holy; and my father, who belonged to the Cambrian, and my own mate exercised in prayer. After an hour's devotion, we dispersed; and, sir, it was remarked, that every one went to their respective ships with thankfulness, and with as much order and quietness as you will see a congregation in England; and all the day there was not one man seen on the ice to skylark. At six o'clock in the evening we held another meeting. By five they began to gather round the ship, and as soon as the flag was hoisted they jumped on board, in order to get a good seat; as ships lay on both sides of us, it was delightful to see the numbers walking towards our ship in company, with countenances marked with a degree of seriousness and contemplation, and in time of service very attentive and tranquil. About 300 Sailors, &c. attended each time. In the course of the week following, a little

*Any kind of mischievous sport.

alteration took place in the ice which caused us to alter our position; and by so doing, we got into that part of the ice which is attached to the land, and which is called land ice. By it not having broke up this season, every ship made a dock in the ice, by sawing pieces out the breadth of the ship or a little more, so as the ship can easily be put in or out; and as these docks are, in a general way, sawed in 400 feet from the edge of the ice, the ships are considered to be pretty safe. On the Sunday following, about 30 sail of ships in docks, all within the distance of three miles, (every preparation being made on the Saturday.) At half past 10 o'clock the flag was hoisted, and in a very short time the ship was full of men, several of whom had come from the ships farthest off by leave of their masters; and, sir, though the ships in company had 1500 men or more the day was marked with more solemnity than I have often seen it in England. There was not any sky-larking on the ice, which has, on other years, under the same circumstances, been the way sailors have been employed on that day.

But, sir, when I read my Bible, it informs me that "the abundance of the sea shall be converted to God;" and is not this the eve of these glorious times? Was there ever known so many praying Sailors? such a spirit of hearing the Word of God?—such desires to be better men, in the full sense of the word, among Sailors? I have never read of any period of time which could turn out such marks of the fulfilling of this passage of Scripture. In the afternoon we held a prayer meeting, and 6 Sailors engaged in prayer, all belonging to different ships; and no doubt but more would have followed, but I judged it best to conclude at the hour's end, as the circumstances of some of the ships required every man to be on board. I gave notice of another meeting at six in the evening, which was similarly attended. It was remarked, that the weight of the men sunk the Cambrian (a vessel of 360 tons) down four inches. On the evening of this day, at 8 P. M., a prayer meeting was held on board the Abram, of Hull, Capt. Cousins. May the Lord hasten the time when every ship shall become a floating church! The following Sunday, as the ship was still lying nearly in the same place, in company with about 40 sail, an hour before service time the men began to muster around the ship; and, as soon as the flag was hoisted, it was filled; and, sir, with pleasure I write it, the masters, and surgeons showed the example to their ship's companies.

From Long's Expedition to the Rocky Mountain.

TORTURE OF THE MINNETAREE INDIANS.

Annually, in the month of July, the Minnetarees celebrate their great medicine dance or dance of penitence, which may well be compared with the currackpoojah or the expiatory tortures of the Hindoos, so often exhibited at Calcutta. On this occasion a considerable quantity of food is prepared, which is well cooked, and served up in their best manner. The devotees then dance and sing to their music at intervals, for three or four days together, in full view of the victuals, without attempting to taste them. But they do not, even at this time, forego their accustomed hospitality; and if a stranger enter, he is invited to eat, though no one partakes with him. On the third or fourth day, the expiatory tortures commence to which the preceding ceremonies were but preludes. An individual presents himself before one of the officiating magi, crying and lamenting, and requests him to cut a fillet of skin from his arm, which he extends for that purpose. The devout operator thrusts a sharp instrument through the skin near the wrist, then introduces the knife, and cuts out a piece of the required length, sometimes extending the excision entirely to the shoulder. Another will request bands of skin to be cut from his arm. A third will have his breast flayed, so as to represent a full moon or crescent. A fourth submits to the removal of concentric arcs of skin from his breast. A fifth prays the operator to remove small pieces of skin from various indicated parts of his body; for this purpose an iron bodkin is thrust

through the skin, and the piece is cut off by passing the knife under the instrument.

"Various are the forms of suffering which they inflict upon themselves. An individual requests the operator to pierce a hole through the skin of each of his shoulders, and after passing a long cord through each of these holes, he repairs to a golgotha at some distance from the village, and selects one of the bison skulls collected there. To the chosen cranium, he affixes the ends of his cords, and drags it in this painful manner to the lodge, around which he must go with his burden, before he can be released from it. No one is permitted to assist him, neither dares he to put his own hands to the cords to alleviate his sufferings. If it should so happen that the horns of the cranium get hooked under a root or other obstacle, he must extricate it in the best manner he can by pulling different ways, but he must not touch the rope or the head, with his hands, or in any respect attempt to relieve the painful strain upon his wounds, until his complete task is performed.

"Some of the penitents have arrows thrust through various muscular parts of their bodies, as through the skin and superficial muscles of the arm, breast, and back.

"Another Minnetaree, in compliance with a vow he had made, caused a hole to be perforated through the muscles of each shoulder; through these holes cords were passed, which were at the opposite ends attached by way of a bridle to a horse, that had been penned up three or four days without food or water. In this manner he had led the horse to the margin of the river. The horse of course, endeavoured to drink, but it was the province of the Indian to prevent him, and that only by straining at the cords with the muscles of the shoulder without resorting to the assistance of his hands. And notwithstanding all the exertions of the horse to drink, his master succeeded in preventing him, and returned with him to his lodge having accomplished his painful task."

"A devotee caused two stout arrows to be passed through the muscles of his breast, one on each side near the mamme. To these arrows, cords were attached, the opposite ends of which were affixed to the upper part of a post, which had been firmly implanted in the earth for the purpose. He then threw himself backward, into an oblique position, his back within about two feet of the soil, so as to depend with the greater portion of his weight by the cords. In this situation of excruciating agony, he continued to chant and to keep time to the music of the gong, until, from long abstinence and suffering he fainted. The bystanders then cried out, "Courage, courage," with much shouting and noise; after a short interval of insensibility he revived, and proceeded with his self-inflicted tortures as before, until nature being completely exhausted, he again relapsed into insensibility upon which he was loosed from the cords, and carried off amidst the acclamations of the whole assembly.

INTERESTING FACTS.

Stated at the late missionary meeting.

One of the Trustees, in his public address, related an instance of deplorable ignorance on religious subjects; an instance which many persons could scarcely believe ever had existence in this christian country. It occurred in a town which lies in the interior, of Maine, but which was settled as early as most towns in the state; in a town which had been favoured with the ministry of the word during the laboring part of one man's life, but which was destitute many years after his decease. A pious female instructor taught her pupils the Lord's prayer, and that they must pray to Jesus Christ. One little girl was interested in the new subject of instruction, and related the circumstance to her mother. She had been seriously affected with the subject, and wished to comply with her teacher's directions; but she knew not how to pray. In this perplexity she naturally resorted to her mother for aid. But the mother also knew not how to pray. She felt the same embarrassments with the child. The whole subject was new to her, and she could give no direction to the little inquirer. She seized an opportunity to speak to the teacher herself; related the conduct and inquiries of the child, and her own perplexities, and begged to be told who Jesus Christ was. Yes, this person, who had been born and educated in that same town, and not remote from a house of worship; this mother of children, whom she was under a natural obligation to train up for immortality; she had never read the name of Jesus Christ, till she heard it from

the mouth of her daughter. It may be asked, how could this be possible? If she had never entered the Lord's house, why did not the minister seek her out at her father's house, and there tell her and her friends something about Christ? It may be proper to state in reply, what we learn from an authentic source, that this woman had been brought up in a family of Universalists, who never attended meeting, and who probably never welcomed to their doors a messenger of truth, whose errand was to persuade sinners, to flee from the wrath to come.—There may be many more, even in this state, who are equally enveloped in moral darkness. If there are few who do not know the name of Christ, there can be no doubt there are hundreds and thousands, who know little concerning him but the name. And shall not the word of salvation be sent to them?

SCRIPTURE ILLUSTRATED.

Gen. xiv. 3. "The Salt Sea." This is what is usually called the Dead Sea. The following is perhaps the most recent description of this remarkable scene of desolation, and is deserving particular attention, not only for its fidelity, but also for that devout regard which the writer has manifested to the Sacred Scriptures:—"Leaving the banks of the Jordan, I directed my course to the Dead Sea, striking along the plain or desert in a northern direction. In the course of this ride, the weather brightened, but only served to lay open, in a more frightful form, that awful scene of devastation, which was, in truth, lifting up the shroud from the dreadful disfigurements of death itself. The accursed soil over which my path lay was white resembling powder; and the rains had converted it literally into mortar. As I proceeded, my attention was widely excited by the view of regularly formed castles, fortifications, and other edifices; but on approaching them the illusion vanished; and I found they were merely masses of moving sand, which had assumed, in the course of time, these fantastical appearances. In any other place, and objects of different character, these curious deceptions in nature would have been pleasing; but here they only filled the mind with awe and dread. They seemed to be the monuments of some mysterious power which had been at work on the spot, and departed, carrying away all the traces of man and life. No language of the most eloquent writer can give a proper description of that mournful devastation which reigns in this devoted region, from the curses denounced against it; or express that solemn horror which the scene is so much calculated to inspire. This particular country must be visited, that what is reported of it may be believed. It is strikingly monumental of the tremendous wrath of God, and is held up as an everlasting warning to mankind. (Deut. xxix. 23.) A profound silence, awful as death, hangs over the lake; but the sight of its heavy waters slowly accompanied with showers of rain, was even more appalling than the desolations of its shores. In this solitude I derived something like an emotion of pleasure from the sight of a hawk, which passed over the low un navigated waters; an incident in itself doubly pleasing, since it not only broke the course of those distressing feelings which are forced on a traveller by such awful vestiges of divine indignation; but was a marked contradiction to the repeated assertion, that no birds can fly over the lake on account of the pestiferous vapour inhaled from its surface." *Travels in Egypt and the Holy Land, by W. R. Wilson, p. 225.*

From the (Carlisle) Religious Miscellany. INDIAN YOUTHS.

On the evening of the 4th inst. five Indian youths, under the care of Rev. Mr. Bascom, arrived in this place, and put up for the night. We have been informed that three of them are from the Choctaw, and 2 from the Cherokee nations; all of whom have, for some time previous to leaving their country, been under the care of the missionaries, stationed in their respective nations. (Brainerd and Elliot.) They are now on their way to the Heathen School at Cornwall, Conn. to receive an education, and then return to their benighted kindred, qualified to instruct them in the principles of the gospel.—Mr. Bascom, and three of the Indians, attended a social prayer meeting, which is wont to convene on every Friday evening. The Indians, were new guests to the worshippers. Most of them had seen but few of their species, and those were generally, either dexterously handling their bows and arrows, or at some other favourable employment. But the appearance of these indicated

something better. In them this little band of christians might see some token of mercy.—the answer of prayer. Their behaviour told plainly that this was not the first of the kind they had been at.—Mr. B., before closing the meeting, urged those present to bear the cases of these Indians on their hearts at the throne of grace, that God would sanctify them, and open their minds to receive the truths of the gospel, and return to their people prepared for usefulness in the Church of Christ.—After the exercises were over, it was requested that one of them would sing a hymn in his native language; upon which he sung two verses of the one beginning—

"Alas! and did my Saviour bleed," &c. They pursued their journey early on the morning of the 5th.

PALESTINE MISSION.

Letter from the Rev. J. King to his friend in Charleston, (S. C.) dated,

UPPER EGYPT, March 18, 1823.

For more than two months I have been travelling in Egypt, have stood on the top of the highest pyramid, entered the splendid tombs of the kings, and visited nearly all the ruins of the ancient Egyptian temples. I am now returning from Thebes to Cairo. In my journey, Mr. Fisk, Mr. Wolff (the Jewish missionary to Jerusalem) and myself have distributed among the Coptic Christians about 800 copies of the Holy Scriptures or parts of them, and about 2000 tracts. This we have done with some fear and much caution. Many complaints have been carried to the Pasha against us, and we feel that our situation is peculiarly critical. We go unarmed, and without any one to defend us, except Him, who has said, "Lo, I am with you always, even to the end of the world." But whatever may happen, I rejoice that I am here. Whatever I may have done heretofore in the cause of Christ, I consider as nothing in comparison with what God has permitted me to do this winter for the churches in Egypt. To Him alone be all the glory. They are poor, degraded, benighted, grievously oppressed by the strong hand of Mahomedan power. I have visited the Patriarch, dined with several of the Bishops, and seen a great number of their priests. I dined with one of the bishops, in a house which was as mean as any negro hut I ever saw in Carolina. The first room of his house, which I entered, was used as a stable for asses, the second for Buffaloes, and his own apartments were very little superior to the stables. Almost everything in Egypt looks like ruin and wretchedness. The prophecy of Isaiah with regard to this land has been literally fulfilled. I hope Christians in America will remember in their prayers the poor Copts.

It is my intention to go from Cairo with a caravan through the desert to Jerusalem. But we have just heard that the Turks at Constantinople have made a general massacre of the Franks. If this be true, it will not be prudent for us to remain any where in the Ottoman dominions. The Lord will, I trust, direct our steps.

REPORT

Of the Auxiliary Missionary Society of New-Castle Presbytery.

The Presbytery of New-Castle embraces Lancaster County, principal part of Chester, part of York, of the state of Pennsylvania; parts of Hartford and Cecil, of Maryland; all the state of Delaware, and two Counties of Virginia.—In all this wide extended country, there are but 26 Presbyterian Ministers; and in proportion to the population, very few of any other denomination. With these bounds many are totally ignorant of the way of salvation. Though our great King and Head has issued his mandate, "Go teach all nations," many of our own Presbyteries are yet untaught. Whilst they inhale the purest air of civil liberty, and whilst every exertion is made to preserve and extend this, they are awfully trammelled in spiritual bondage.

The Presbytery viewing her desolations, and seeing such a large field lie uncultivated, were urged to take measures for its culture and improvement. In 1817, they formed themselves into a Missionary Society, agreeing to pay an annuity of one dollar, to the establishment of a fund for the support of faithful labourers in the destitute parts of their own limits. Such a necessary and important institution, they hoped, would plead its own cause, and enrol with them all under their care, who were praying, "Thy kingdom come, thy will be done." With regret, however, it must be stated, that their expectations are far from being realized.—Few, very few, have yet taken an interest in this scriptural mean of enlightening the benighted regions of our Presbytery.

Dear Brethren and Sisters in Jesus, have you not found the Gospel to be the power and wisdom of God to your own salvation? Is it not a light to your feet and a lamp to your paths; and do you not believe that where no such vision is, the people perish? And will you, possessing the means of sending this vision, suffer them to perish rather than cast two cents a week into the Lord's

Treasury for their relief? Our Heavenly Father has evidently honoured any exertions hitherto made. Can you not trust him for the future? In other Presbyteries, in places lately desolate, are now seen temples of the living God, in which numerous assemblies meet to praise and pray. This is the result of Missionary exertions. Were similar efforts made by us, similar fruits might be anticipated. Such a result is guaranteed by the Amen, the faithful and true Witness; who has said, "My word shall not return unto me void; but shall prosper in the thing, wherunto I sent it." Without the Scriptures and the preaching of the word, mankind must remain in darkness. These in the hand of the spirit, are the only means of enlightening the ignorant, of alarming the secure, of humbling the proud, and of converting the sinner to God. A most emphatic voice breaks through our spiritual desolations, "Come over and help us."

Christians, rouse, ours is a day of action. Lift up your eyes and look all around: what do you see? The banner of Jesus unfurled, and Immanuel's friends rallying around it—you see Christendom on the march to extend the Redeemer's kingdom, calling to you as they pass, "Come out to the help of the Lord against the mighty." Will you, can you "stand here all the day idle?" Can you continue to hold with a death-like grasp that dollar, which might be the means of relieving some soul now languishing in spiritual darkness—some soul for whom Jesus died? The gold and the silver are God's, and should you withhold when he calls, "The rust of them shall be a witness against you, and shall eat your flesh as it were fire." Brethren and Sisters, "You know the grace of our Lord Jesus Christ, who though he was rich, for your sakes he became poor, that ye through his poverty might be rich." How strong then his claims upon you! many immortal souls for whom he shed his blood, within the limits of our own Presbytery, are perishing for lack of knowledge—are famishing for the bread of life; will you withhold it and suffer them to languish? We open Christ's Brief before you, whilst his recording angel waits to credit you with the amount given to his hungry family—"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Come then, cast in your mite, that your name may be enrolled in heaven's high journal. This will furnish a record on which your eye may fix with pleasure, millions of ages after this, when the rest of your worldly wealth will be forgotten. July 24, 1823.

For the Christian Repository.

MR. PORTER.

The events of the following brief narrative, took place in the immediate vicinity of the writer: if you think proper, you are at liberty to publish it in your Religious Publication.

M. S. was young, beautiful and amiable; possessed of every grace that could adorn, every charm that could please. Her childhood, though marked with strict integrity and agreeableness of manners, was like most others of her age, spent in forgetfulness of that God before whom she was soon to appear, and regardless of that eternity in which she was soon to dwell. Nothing worthy of particular notice occurred in her life, till her 17th year, when her health began to decline.

Her complaint was evidently a lingering consumption, which though unperceived, preyed upon her constitution, and was sure to bring her prematurely to the grave.

During the first of her illness, she manifested no peculiar anxiety about her future state. Her great desire seemed to be to regain her health, till her disease had made such ravages in her constitution, that no hope remained of recovery. So deceitful was her disorder—so fearful were her friends to communicate to her, her real danger, that she was upon the very verge of the grave before she even thought her departure was at hand. At length, by the entreaty of Christians, a judicious friend was selected to make her acquainted with her real condition, who entreated her to make her peace with God, and cast herself upon his sovereign mercy.—Nor was the entreaty vain. Being convinced that her disease was inveterate, and her dissolution near, she began earnestly to implore the remission of her sins, and seek with tears and supplication the favor of God. Her strength now began rapidly to decline, and she felt herself hastening into eternity, without hope and without pardon. Her feelings became intense, her supplications constant and ardent. In prayer by herself or with her friends, she continued day and night, scarcely excepting time necessary for repose. Her language was strong and remarkably affecting: "Sleep," said she, "I cannot, I dare not! O that I knew where I might find Him, I would wash his feet with my tears and wipe them with the hairs of my head!" She bewailed with many tears her neglect of God, her misimprovement of the great blessings that Providence had showered upon her.

Though struggling almost in the agonies of death, her resolution was to wrestle till the last expiring groan. Well might it be said that she "wrestled with the Angel of the covenant." She continued in this state of increasing anxiety till about two days before her death. Her Saviour then appeared for her deliverance: Her joy at first, was not the most ecstatic—a calm serenity was spread over her soul—her feelings seemed to flow out in gratitude to God for his sparing mercy, in prolonging her life, in bringing her, though at the very last hour, to behold his reconciled countenance, and shout the praises of Immanuel. Though the "lamp of life" was almost extinguished, she resolved to "live while she did live." Her first business seemed to be with her parents: them she exhorted with all the eloquence of feeling and fervor of affection to be reconciled to God. Her brothers and sisters she called around her bedside, warned them of their danger, insisted on the madness of procrastination, exposed to them from her own sad experience, the folly of depending on an uncertain hereafter for a more convenient season to seek for repentance and pardon. To her companions she gave the same warning, and also gave a solemn charge to the clergyman who attended her, to deliver her dying testimony in favor of religion, as her last message to her companions. Her message was indeed

awfully solemn, heightened by the feeling which flow from dying lips, and by the consciousness of truth which speaks from the grave! Her words I cannot repeat, but will leave the reader to ask himself what would be his message if he were speaking from the borders of the invisible world! That was not the season to paint in fine colors—Hers was the eloquence of the heart, an eloquence which warmed the coldest bosom, and caused even infidelity to lay aside its indifference, and think of the "vast concerns of an eternal scene."

While her speech lasted, she continued to exhort all around her, and entreat them without delay to except of offered mercy. Her voice at last faltered; her eyes became dim in death; her breath ceased; and with apparent tranquility she fell asleep!

From this brief narrative many important inferences might be drawn. It would teach parents their duty to their children—Youth, the folly of procrastination—The sick the madness of clinging to life, till its brittle thread is completely severed. Reader, whoever you are, think of the young, the beautiful, the gay departed MARIAN ANN; though dead, her voice is speaking to you. This appeal is made to your heart—to your conscience. Will you, like her, bewail your folly? Will you continue in sin, even till death has laid his cold hand upon you? Would you be wise, then live for God, and your latter end will be peace.

Should the writer of this article have gained one heart, should he cause one thoughtless sinner to feel, should he influence one sinner to send up a pious ejaculation to Heaven, he will deem himself amply rewarded. If not, he will have raised his voice to warn you of your danger, and will enjoy the consciousness of having discharged his duty.

PHILANTHROPOS

REV. JOHN FLETCHER.

"Mr. Fletcher, was a minister of the Established Church of England; and ascribed his conversion, under the blessing of God, to the Methodist ministry in England, with whom he united himself at an early period of his religious experience, and remained to the day of his death closely connected with Mr. Wesley and his coadjutors, in labor and triumph. The Rev. Robert Cox, a minister of the English establishment, has published a sketch of the life of Mr. Fletcher, in which are related some anecdotes, not noticed by either of his other biographers."

Mr. Fletcher's Presentation to the Vicarage of Madely

This living he accepted in preference to another of above double the value, which was offered to him about the same time; his previous intercourse with the people having excited within him an affection which would not suffer him to be then separated from them, and which remained unabated till his death. The circumstances connected with his appointment are remarkable and characteristic. One day Mr. Hill informed him that the living of Dunham in Cheshire, then vacant, was at his service. "The parish," he continued "is small, the duty light, the income good, (£400 per annum) and it is situated in a fine healthy sporting country." After thanking Mr. Hill most cordially for his kindness, Mr. Fletcher added, "Alas! sir, Dunham will not suit me; there is too much money, and too little labor." "Few clergymen make such objections," said Mr. Hill; "it is a pity to decline such a living, as I do not know where to find you another. What shall we do? Would you like Madely?" "That, sir, would be the very place for me."—"My object, Mr. Fletcher is to make you comfortable in your own way. If you prefer Madely, I shall find no difficulty in persuading Mr. Chambray, the present vicar, to exchange it for Dunham, which is worth twice as much." In this way he became vicar of Madely, with which he was so perfectly satisfied, that he never afterwards sought any other honor or preferment.

THE ORPHAN GIRL.

A few evenings since, when at the house of a friend in New Haven, I was not a little interested in the appearance of a little girl, about six years old. Her father was a native of this state; but for some years past, had been residing in Charleston S. C. Her mother died in January last, and left her only child motherless. The father with his little daughter, was lately on his return to this city. They had been on the passage three days, when it was noticed one evening, that he appeared rather different from usual. He asked for brandy, and drank considerable; was talkative and restless during the night. About 4 o'clock in the morning, he took his child on deck. It was calm and pleasant—The moon was turning the ocean into a vast reservoir of silver—the vessel was gliding over its bosom with a serenity that scarcely caused the waters to ripple. The father sat down by his child and talked with a tenderness that seemed like the overflowing of a yearning heart. Having conversed with her for some time, he said, "Captain, we

have long been acquaintances and friends—I commend my poor child to your kindness;"—and he immediately sprang overboard! The utmost exertions were made to save him, and they would have been successful, had he not made strenuous efforts to drown himself. He dived downwards—the waters closed around him—and a few bubbles arose to tell that his spirit had fled, and his body sunk no more to rise till summoned by the trump of the last day. The child still sat beside the hat and cloak of her father, pale and mute with grief—but too young to know her situation. She is a lovely girl, an orphan, and as I believe, friendless, homeless, destitute. I stroked her beautiful head, and she seemed pleased; but when I mentioned her father, she pressed my hand, and her bright eyes were overflowing with tears. She stood alone among strangers, like the tender shoot that trembles before every breeze, after the lightnings of heaven have torn away its parent stock. I was too deeply affected with the situation of this poor child not to wish it were in my power to give her a home; and I cannot but hope that some of our benevolent friends will take this frail and forsaken flower, and rear it as their own. She will become worthy of their kindness while they live; and when they die, their memories will be blessed by the orphan. AN NETTE SKINNER. [Rel. Intel]

AFRICA.

Bible and Missionary Societies are extending a powerful moral influence in South Africa. The anticipation may be indulged, that with the blessing of Heaven, the largest portion of that country will speedily enjoy the blessed privileges of Christianity. The western parts of the continent are also greatly favored with the means of moral improvement; and the ancient oracle seems to be receiving its consummation—"Ethiopia shall soon stretch out her hands unto God." He who saw the affliction of his people in Egypt, and who came down to deliver them, will, ere long, plead the cause of that degraded and insulted nation. Let their oppressors tremble, who have filled their coffers with the price of Africa's blood; for "the Redeemer of the oppressed is strong; the Lord of Hosts is his name."—C. Wachman.

OBSERVANCE OF THE SABBATH.

A Committee appointed by the Convention of Congregational and Presbyterian ministers, in the State of New-Hampshire, which met at Concord on the 7th instant, recommended the following measures for promoting a due observance of the Lord's day.

1. That the ministers of the gospel call the attention of the christian community to the subject in their public discourses, and particularly that the 3d Sabbath in July be devoted to this subject.
2. That it be recommended to the members of our churches to be importunate, at the throne of grace, that God would pour out his Spirit, and check this prevalent evil in our land.
3. That the friends of Zion endeavour to call the attention of those who are vested with authority to this subject, that their influence may be exerted in discountenancing and suppressing this vice.

Operations of the Slave Trade.—The following paragraph from the Agent of the American Colonization Society at Monrovia states a fact, which while it excites commiseration for the unhappy sons of Africa, will draw forth from every pious heart, earnest prayers for the coming of the day when Ethiopia shall stretch forth her hands unto God.

"King Boatwain, our most powerful supporter and steady friend among the Natives, (so he has uniformly shown himself,) received a quantity of goods on trust from a French Slave, for which he stipulated to pay young slaves. He makes it a point of honor to be punctual to his engagements. The time was at hand when he expected the return of the Slave. He had not the slaves. Looking around on the peaceable tribes about him for his victims, he singled out the Queahs a small agricultural and trading people, of the most inoffensive character. His warriors were skilfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants, in the dead of the night, accomplished, without difficulty or resistance, in one hour, the annihilation of the whole tribe. Every adult man and woman was murdered; very young children generally shared the fate of their parents. The boys and girls alone were reserved to pay the Frenchman."

CHRISTIAN REPOSITORY.

FRIDAY, AUGUST 1.

It has never before fallen to our lot to record such a numerous list of deaths as the present No. contains—the list might have been greatly increased, especially in children; it is said there were no less than seven infants lying dead in this place at one time, besides several more in our immediate vicinity, principally of the whooping-cough. Billious and intermitting fevers are very prevalent in the town and neighbourhood. In short, the time calls loud upon us to "learn righteousness," as the "judgments of the Lord are upon us."

For want of information from a distance, our *Obituary* notices are generally local. We would be gratified if our friends in every part where the Repository circulates, would furnish us with notices of the deaths which occur in their neighbourhoods, and especially such as are attended with any striking incidents.

LEGACIES.—We understand from an authentic source, that the late Mr. Cyrus Danforth of Philadelphia, has bequeathed by legacies to the amount of eighteen hundred dollars for Literary and Missionary purposes, as follows.

To the Theological Institution at Bangor (Me.)	dolls 600
The United Foreign Missionary Society	600
A B C for Foreign Missions	600

Citizen Gaz

The late John Oliver of Baltimore, has bequeathed, in his will, to the Hibernian Society of Maryland (of which at the time of his decease he was president,) the sum of TWENTY THOUSAND DOLLARS, to be invested by the Directors in any manner they may think proper, for the purpose of establishing in the city of Baltimore, a FREE SCHOOL, for the Education of poor children of both sexes, without distinction as to their religious tenets.

SCRAPS.

Deaths at Philadelphia, during the week ending 19th July, 126.

At New York, during the week ending 12th instant, 89.

At Baltimore, during the week ending 11th instant, 78.

Education Epitomized.—Let your first lesson to your children be obedience, the second may be what you please.

Accident.—A young man of Shenango township, Crawford county, Penn. a few days since, returning home on horseback, with a scythe which he had taken to a neighbouring house to grind, the horse started, and the heel of the scythe caught a bush, which drew it across the young man's body and cut him in so shocking a manner as to cause instant death.

In Westhampton, the house of Mr. Ezekiah Wright was struck with lightning, and literally torn to pieces; the chimney was torn open, 100 lights of glass broken; many boards torn off; some furniture dashed to pieces; doors forced from their hinges, and the floors torn up. Ten persons were in the house, and none of them were killed, though some of them were much injured.

Within a few days copious showers of rain have refreshed all New-England, so that the season is now represented as never more promising. *B. Rec.*

The Rev. Mr. Sandford, has accepted the call of the Presbyterian Church at Brooklyn, L. I. to become their Pastor.

The Rev. W. D. Snodgrass, of Savannah, Geo. has accepted the pastoral charge of the Presbyterian church in Mary street, in New York, (vacted some time since by the resignation of the Rev. Dr. Mason.)

A considerable revival of religion has taken place in several of the Methodist Circuits in England—Yorkshire, Lancashire, Cromford, and St. Neot's, are particularly mentioned in the Wesleyan Magazine for May; in all which circuits there are many trophies of the Redeemer's grace, and the societies increasing in many other parts of the kingdom.

It having been stated, that the Emperor of Russia had prohibited the missionaries of the United Brethren from preaching the Gospel among the Calmucks, this society state that an application was made to the Emperor to baptize and collect congregations among the heathens in his dominions. This the Emperor could not grant, on account of an old existing law, (which he could not change) that no heathen under the Russian sway shall be baptized but by the Russian Greek clergy. He continues friendly to the operations of this respectable society, and has given them permission to preach and distribute the Scriptures among the Calmucks. Prince Gallitzin wrote to the Calmuck Princes to direct them to suffer this to be done.

Loss of the U S Brig Enterprise.—She left Puerto Cabello on the 8th of July,

and the same night in a squall, ran on the breakers of little Curacao, at the time they were by their reckoning 20 or 30 miles distant. About 3 A. M. she stranded,—the crew were all saved, and almost every thing else except the hull.

OBITUARY.

DIED.—In Philadelphia, on Wednesday the 16th ult. in the 28th year of his age, Mr. JOHN I. WALSH, late of this Borough.

On Wednesday evening the 23d ultimo, ELIZA SCOTT, only child of Mr. Joseph Scott, aged two years and five months.

On Thursday morning the 24th ultimo, ELLEN WILSON, daughter of the Editor of the Watchman, aged 4 months and 8 days.

Thus early nipt the lovely flower lies,
To rise again and bloom in happier skies:
Called to the tomb ere life had well begun—
Just are thy ways, O! Lord! thy will be done!

Departed this life in this Borough, on Friday the 25th ultimo, in the 40th year of her age, Mrs. ELIZABETH REYNOLDS, wife of Mr. Alexander Reynolds, and daughter of the late Mr. Patrick O'Flinn. She has left a husband and five children to lament their early and irreparable loss. Firmly believing that it was the chastening hand of the Lord, she bore with exemplary fortitude and resignation, a long and tedious illness, occasioned by a complication of diseases. On Saturday her funeral was attended by a large assemblage of friends and relations to the burial ground of the first Presbyterian Church in this place, where her remains were deposited in the family vault.

On what a slender thread hang everlasting things!

Exchanged works on the 26th ult. after a short but severe illness, Miss JANE DELANEY, daughter of Major Peter B. Delaney, in the 16th year of her age; calm, peaceable and unassuming in her natural disposition; she embraced the religion of the blessed Jesus a little more than a year ago, and joined the visible church. Since her solemn initiation she has walked worthy of her high and holy vocation. On last Sabbath week she was among the guests at her Lord's table on earth—the subsequent Sabbath no doubt found her rejoicing around her Father's board in heaven, partaking of the new wine of the kingdom. How afflicting to parents to have an amiable daughter so suddenly summoned away in the flower of her age! but how consoling to reflect that she was wise in time, and of course is happy thrice happy in eternity! What a loud and impressive appeal to her young friends to have their lamps trimmed and burning, to be also ready to meet the Lord of Glory, with joy and rejoicing, and not with fear, when he shall be revealed from heaven, with his mighty angels in flaming fire, to judge the world in righteousness.

"No sickness or sorrow, or pain,
Shall ever disquiet her now;
For death to her spirit was gain,
Since Christ was her life here below."

On Monday the 28th ult. Mrs. HANNAH SIMMONS, widow of Mr. George Simmons, late of this Borough, in the 53d year of her age. Her last illness though short and severe, was of sufficient duration to evince to all around her that the religion she professed was genuine. It was that religion which alone could comfort her in a dying hour, and enabled her to meet the tyrant Death with a smile. Her hopes of salvation which she had for near ten years fixed on the blood and righteousness of the Lord Jesus Christ, remained firm to the last. Fully convinced that nothing short of an interest in Jesus could prepare her for a seat in glory; Mrs. S. evinced her attachment to Christ, by coming out from the world and enrolling her name among his followers in the Methodist Episcopal Church in this place, in the year 1813, since which time she shone conspicuously as a Christian, and it might be said she was an Israelite indeed, in whom there was no guile. She cheerfully resigned her departing spirit into the hands of him whom she knew was able to keep that which she had committed to his charge against that day. Her surviving friends may console themselves with a belief that she is now before the throne of God in heaven, joined with all the just made perfect, singing Hallelujahs to the Lamb for ever, who washed her from her sins in his own Blood. Yes reader, a thought of these glorious realities enabled her to exclaim a few days previous to her dissolution, to a female friend, "praise him, praise,—O! my dear, praise Jesus for I am not able."

Departed SAINT, and shall the selfish tear
Claim thee from Heaven to weep and suffer here?
O could we breathe one secret, fervent prayer,
To call thee back amid this scene of care,

Ah no—though still the unbidden tear will flow,
Affection claims and wields it to be so.

Calm and serene thou view'd the tyrant death,
Without a fear, resign'd thy willing breath;
Faith bade thee look beyond the narrow tomb,
'Twas this despoil'd the Monarch of his gloom;
Religion cheer'd thee with celestial ray,
And Angels bare thee to the realms of day.

Sweet saint adieu! and oh, if from on high,
Thy spirit bends, or round us hovers nigh,
May thy pure soul behold us tread thy way,
Our hearts renew'd approve blest virtue's sway;
Our final scene will joyful prove like thine,
With thee in bliss forever shall we shine.

On Tuesday morning last at his residence in New-Castle Hundred, Mr. JOHN D. EVIS. His remains were interred on the day following in Emmanuel Church yard, New-Castle, followed by a numerous train of relatives and friends.

During the past week, at Port-Penn, REBEKAH and SARAH GORDON, daughters of the late Robert Gordon of that place. Those deaths furnish evidence of the necessity of an early preparation for an eternal home. How must the heart of the fond Mother bleed at beholding her two charming daughters torn from her embrace in the same week, by the unrelenting hand of Death! Like good old Jacob, she no doubt would say "All these things are against me!" Peace fond parent, "it is the Lord, let him do as seemeth him good."

POLITICAL

FIVE DAYS LATER FROM EUROPE.

New York July 22

The ship *Mentor*, capt. Brown, arrived at this port last evening, in 35 days from Liverpool. By this arrival, the Editors of the *Commercial Advertiser* have received London and Liverpool advices, the former to the 12th, and the latter to the 14th of June.

FRANCE AND SPAIN.

The accounts from the Peninsula are as vague, contradictory and uncertain as ever. The Paris papers of the *Liberalside*, complain very much of the few and "laconic" official letters received from the troops in Spain. The information they obtain from them is so unsatisfactory, that it is often difficult, and sometimes impossible to form any idea of the actual state of things among them. As to the cunning and *undiscoverable* Mina, there appears to be very good reason for the want of correct information concerning him and his troops, for he eludes his pursuers in Catalonia in the most surprising manner; and if those on the spot cannot ascertain his motion, or understand or baffle his designs, it would certainly be a difficult matter for either Paris, London, or American editors to speak of him with any degree of certainty. One thing may be depended on—With a small force, comparatively speaking, he has manoeuvred in a manner that has prevented the advance of the whole left wing of the invading army, amounting to 20,000 men. And it is now stated that Marshal Moncey has demanded a reinforcement of 8,000 men, who were on their march from France, together with 12,000 men, to reinforce the duke d'Angoulême.

The immediate effect of Abisbal's defection, has hardly been perceivable upon the Constitutional troops, and has probably not a little disappointed the expectations of the friends of the French cause. It is said that his correspondence with Montijo was sent to the commandants of St. Sebastian and Pampeluna, to excite them to revolt, but without effect, although Colonel O'Donnell, brother of Abisbal, is in command at the former place. Indeed the example seems to have been almost entirely without effect; and Abisbal has received the reward of a solitary and useless deserter—a measure of indifference not easily to be distinguished from contempt.

The Paris papers of the 7th assert that there was an extremely stormy sitting in the Cortes at Seville on the 23d of May, in which a proposition for transferring the government and the king out of the continent, was rejected by a majority of eight votes, and the departure for Cadiz decreed almost unanimously. The *Courier* confirms this statement, and triumphs over it as a fulfilment of one of its former predictions. It will be perceived from the foregoing, that there are four circumstances that look favourable to the cause of Spain: 1st. the peculiar and masterly generalship of Mina. 2d. the call of the French for reinforcements. 3d. the disappointment in respect to the defection of Abisbal. 4th. the resolution of the Cortes yet to hold out, and remove the king and government to Cadiz. A letter from Paris, of the 9th of June, stated that reports without end were in circulation, and it was said the government had received despatches respecting the operations of the army of Catalonia, of a very different character to what was expected.

On the other hand, from the French official accounts, and from the unofficial letters published in the ultra-royalist papers, it would appear, that the light of freedom is rapidly yielding to the darkness and gloom of despotism.

The Paris *Etoile* of the 9th, represents every thing at Seville in the utmost confusion, and the people had declared themselves loudly in favor of the King, and that the inhabitants of Cadiz had declared that they would neither receive the King nor the Cortes. The editor adds, "The greatest confusion prevails among the members of government, which is rapidly drawing to a close. All the cities are sending in their submission to the Regency.—Navarre, the two Castiles, the Kingdom of Leon, the greater part of Catalonia, and of the Kingdom of Valencia and Toledo, have acknowledged the government established at Madrid." Several members of the Cortes, who were mostly compromised in taking the King from Madrid, have manifested an uneasy disposition at the state of affairs. Sir Wm. A'Court, has promised them a safe reception at Gibraltar.

A reinforcement of 12,000 men were on the march from France to the Duke of Angoulême, and 8000 to Marshal Moncey.

Letters from Seres of the 3d of May, announce a victory gained by the Greeks having attacked a column of Turkish troops that were marching to Salanichi. It is also reported that the Castle of Larissa has surrendered to the Greeks.

IRELAND.

In the neighbourhood of Garrycloyne, three houses were burnt about the same time. The account adds,

"An uncommon disregard of their Lordships, a carelessness of behaviour and a general insolence, is plainly to be perceived among the Peasantry of this neighbourhood."

This certainly is a new feature in the character of the Irish Peasantry. At Duhallow, on Tuesday night, the haggard of a Gentleman containing one hundred and fifty tons of Hay was consumed, together with a vast quantity of Barley—"The stock," says our account, "was seized under execution and the greater part sold by auction, on the previous day, but the purchasers had not time to remove it, the infernal Rock system interfered, and the whole became a prey to the nightly incendiaries."

The most dreadful outrage, however, remains to be told. The account, which is mentioned in The *Cork Daily Adver-*

tiser, is manifestly coloured as highly as it will bear, but if there be any truth at all in it, it deserves the serious consideration of Government. We abridge the detail from the paper in question.

"On Tuesday night last an attack was made about 8 o'clock, by an immense party of insurgents, on the Palatine Village of Glansheen, where four Police men were stationed. Several houses were laid in ashes. Two of the Police, with two of the Palatines, were on guard, who heard the Rebels approaching, and instantly challenged them, on which the Rebels fired a volley, fortunately without effect. Another party set fire to some of the Palatine houses, which with the furniture, &c. were totally consumed. Lieut. Lightbody, of the 71st regiment, was on patrol about two miles distant, who saw the flames and heard the shots, and arrived in sufficient time to fire a volley on the Rebels, who fled; and in the pursuit found one man dead, and took two prisoners. A ball passed under the arm of one of the police, without doing much injury, and no further injury was sustained by the Police or the Army. A Palatine schoolmaster, whose house was on fire, attempted to get out through the roof on hearing the Rebels declare that he was a Protestant Devil, and that no one should be spared. He had a miraculous escape, having been fired at repeatedly.

Captain Rock has certainly made a movement towards the north. We have already mentioned a few instances of his ferocity in the counties of Down and Antrim. By the *Armagh paper*, which arrived this day, we learn that the house of a Farmer, near Tandagee, who is also a Yeomanry Sergeant, together with all his out offices and property, together with a horse and cow, were burned.

Dublin Evening Post, May 3.

From the National Intelligencer.

Washington City, July 29

TERRIBLE BLOW TO THE PIRATES.

After our paper was prepared for the press last evening, we were favored by a friend in this city with the following letter, just received from an officer of Com. Porter's squadron.

"MATANZAS, July 10

"I have the pleasure of informing you of a brilliant achievement obtained against the pirates on the 5th inst by two barges attached to Commodore PORTER'S Squadron, the *Gallinipper*. Lieut. Watson, 18 men, and the *Musquito*, Lieut. Inman, 10 men. The barges were returning from a cruise to windward; when they were near Jiguapa Bay, 13 leagues to windward of this port, they entered it—it being a rendezvous for pirates: they immediately discovered a large schooner under way, which they supposed to be a Patriot privateer; and as their stores were nearly exhausted, they hoped to obtain some supplies from her; they therefore made sail in pursuit.

When they were within cannon shot distance, she rounded to and fired her long gun, at the same time run up the bloody flag, directing her course towards the shore, continuing to fire without effect; when she had got within a short distance of shore she came to with springs on her cable, continuing to fire; and when the barges were within 30 yards, they fired their muskets without touching boat or man; our men gave three cheers, and prepared to board; the pirates, discovering their intention, jumped into the water, when the barge-men, calling on the name of "Allen," commenced a destructive slaughter, killing them in the water and as they landed; so exasperated were our men, that it was impossible for their officers to restrain them, and many were killed after orders were given to grant quarters. Twenty-seven dead were counted, some sunk, five taken prisoners by the barge men, and eight taken by a party of Spaniards on shore; the officers calculate that from 30 to 35 were killed.—The schooner mounted a long nine pounder on a pivot, and 4 fours, with every other necessary armament, and a crew from 50 to 60 men, and ought to have blown the barges, to atoms, commanded by the notorious pirate Diabolo or Little Devil: this statement I have from Capt. Watson himself, and it is certainly the most decisive operation that has been effected against those murderers, either by English or American force.

This affair occurred on the same spot where the brave Allen fell about one year since."

MELAN-HOLY INTELLIGENCE.

A trading and hunting party, consisting of about 75 Americans, commanded by

General Ashley, left our frontier settlements the past spring for the Rocky Mountains. On the 2d of June, 2 or 300 miles above the Council Bluffs, they were attacked by the Ricaras Indians, who killed 14 of the American party, and wounded 9. General Ashley then took post with one boat, and 30 men, a few miles below where the attack was made, and sent his wounded and disaffected men back to Council Bluffs. Although our government had no connection with the party, or expedition of Ashley, it being an individual enterprise, Colonel Leavenworth, by order of Gen. Atkinson, marched from Council Bluffs on the 22d of June, with a body of troops and friendly Indians, to punish the Ricaras, who were reported to have taken post and fortified themselves.

Frank. Gaz.

SCOTLAND.

The Caladonian Canal.—This Canal was commenced in A. D. 1802, and has lately been completed, at the expense of \$1,000,000. It runs quite across Scotland, from Murray Firth to Mull Sound, passing thro the much celebrated valley in the Highlands, known by the name of the Great Glen of Scotland, and thus connects the North Sea with the Atlantic Ocean. Its length is sixty miles; thirty-seven of which are through lakes, and twenty-three are cut canal. The lakes, through which it passes are Loch Doufour, Loch Ness, Loch Oich and Loch Lochy. The New Edinburgh Encyclopædia gives the following, as the dimensions of this canal. It is "one hundred and twenty feet wide at the waters surface, fifty feet wide at the bottom, and twenty feet in depth of water; the locks are of one hundred and seventy, and one hundred eighty feet in length, and forty feet in width. These dimensions are sufficient, both in single and united locks, to admit the largest vessels trading between Liverpool and the Baltic, the average of West Indiamen, and a thirty-two gun frigate when fully equipped."

By means of this passage, many vessels will be saved from the shipwrecks to which they are peculiarly liable, for a great part of the year, in going around by the Shetland and Orkney Isle.

In its width and depth, this canal is at present the largest in the world. The one now constructing in Holland, and opening a communication between the island of Texel and the city of Amsterdam, will however, when completed, rather surpass it. That is to be sixty feet wide at the bottom, and twenty five feet deep; while, as has already been stated, the Caladonian Canal is only fifty feet wide at the bottom, and twenty feet deep. [Chris Spec.]

From the Boston Daily Advertiser.

MR PERKINS' STEAM ENGINE.

The following extract of a letter from a gentleman of this town, eminent for his scientific attainments and mechanical skill, now in England, to his friend in this town, gives a more clear and satisfactory account than we have yet seen published of Mr. Perkins' important invention. The letter is dated April 26.

As many inquiries were made concerning Mr. Perkins' new steam engine, before I left Boston, without any satisfactory information being had, I will attempt to give you some account of it. Before I begin, however, you must free your minds from all notions of a common engine, and call to mind what you please afterwards. I do not mean that Mr. Perkins' machine is not a steam engine, but that its operation is so essentially different, in its principle, from all other machines under that name heretofore known, that you must prepare for a great novelty, such an one, as must, in a short period, throw out of use all steam engines, on whatever principles, hitherto made. I saw it on Monday last, the day after my arrival, being the first time he publicly exhibited it.

In the common machines, a great mass of water is made to boil violently in a strong iron or copper vessel, called the boiler, upon the surface of which water, thus boiling, is raised the steam, heated to a great degree, and conveyed by pipes to the working cylinder, and thrown by opening and closing cocks, alternately upon the upper and lower sides of the piston. In Mr. Perkins' nothing of this kind takes place, nor does the water even boil, nor is any steam produced except the engine is worked. He confines in a very strong vessel, a small quantity of water, keeping the vessels constantly full, which is heated to a very considerable degree. This vessel corresponding to the old fashioned boiler, he calls the generator, and holds about seven

gallons in the machine I saw working. It is of cast iron, or rather of bell metal, about three inches thick, and is placed in another sheet iron vessel or case, which encloses it, leaving a space all round of eight inches. Within this case the generator stands on a grating, so as to admit of coal being placed under it and round the sides, perhaps two or three inches high. To work his engine all day, about a bushel of coal is necessary, and on removing the iron cover from a hole in the top of the enclosing vessel, I perceived no more fire than is often seen in a common parlour grate. The power of this engine is ten horses.

The cylinder in which the piston works is horizontal; the piston is two inches diameter, having a stroke of 12 inches only. Near this cylinder stands the generator, and they communicate with each other by means of a short strong pipe, so that the operating valve alternately closing and shutting, this communication is brought as near as possible to the cylinder. When this valve is opened in common engines, the steam passes from the boiler to the piston; but in Mr. Perkins' nothing but water, immensely compressed by heat, is passed—and at the moment of passing, the small quantity which issues bursts into steam with great power. This explosion of water (and I see no reason why it may not be so termed) immediately fills the space between the piston and one end of the cylinder, and drives the piston to the whole length of the stroke. On alternating, this steam is condensed, and the whole operation then takes place from the opposite end. A small pump is moved, to throw the exceedingly small quantity of water, resulting from the condensation of the steam, into the condenser; a strong iron vessel standing near the generator, from which it is forced by the same pump into the generator again. Such is the general description of Mr. Perkins' new engine. It has the power of ten horses, and Mr. Perkins offered to bet he would make it do the work of a fifteen horse power. The whole machinery weighs, probably, less than a ton, and he says his machines and apparatus for any power, say fifty horses, will weigh only about as much as the water alone in the common engines of the same power. He is now building a steam boat of 300 tons. To have two engines of sixty horse power each, the cylinder of which will be only seven inches diameter, with a five foot stroke, and the whole work will be below deck, at the bow of the boat. It is strictly true, that when the engine is once filled, no additional water is required. But owing to some small quantity inevitably escaping through the joints of the tubes &c a small loss is sustained, which must be supplied by the pump; for this purpose he has a bucket of water ready. From the compact form, simplicity, lightness, and power of his machines, I see no reason why steam carriages should not, especially on good roads, in a few years supercede all other kinds of land carriages and a mail coach soon be running between this place and Liverpool, at the rate of 20 or 25 miles an hour.

EXTRA MISSION

We learn that the Rev. JAMES LATTA and E. K. DANE, intend, with leave of Providence, to spend a few days in labours of love within the bounds of the Congregation of Lower Brandywine. Preaching may be expected on Friday evening 8th of August, at Mrs. Delaplaine's (if agreeable) in Centreville, at 7 o'clock.—on Saturday Morning at 11 o'clock, at the Log Church. On Sabbath the sacrament of the Lord's Supper will be administered; and if the congregation choose to elect them, Elders will be ordained.

This once flourishing congregation has of late been in a languishing condition, and the principal object of this visit is, under the Divine direction and blessing, to take some measures for the reorganization of the church, and the more regular administration of ordinances. It is confidently hoped that all the members of that congregation, and all the friends of the Gospel in that neighborhood, will cordially co-operate with these ministering Brethren in their disinterested efforts to promote the cause of morality and religion.

AUXILIARY MISSIONARY SOCIETY OF THE PRESBYTERY OF NEW CASTLE.

The annual meeting of the "Auxiliary Missionary Society of the Presbytery of New-Castle," will be held according to adjournment, at the Head of Christiana Church, near Newark, on the Second Tuesday of August next, at 11 o'clock, A. M.

A. K. RUSSEL, Sec'y.

N. B. The Presbytery of New-Castle, will meet at the same time and place.

CAMP-MEETING.

A Camp Meeting will be held for CHERCH and SNEYA Circuits, in the Woods of Messrs. Sheets and Eddows, about one and a half miles below Middletown, on the road leading to Black-Bird. To commence on Thursday the Seventh day of August, and terminate on the following Tuesday.